Is Fiqh ul-Akbar Imaam Abu Haneefah's book Shaikh Zubair Alee Za'ee

From: The Story of the Fabricated book and the Rabbaanee Scholars (pg.19-20)

Trans: Abu Hibbaan & Abu Khuzaimah Ansaari

The edition that is published with the explanation of Mulla Alee Qaaree, then there is no chain to Imaam Abu Haneefah from the narrator of the book or the scribe.

Haajee Khaleefah said, *"narrated from him (ie Abu Haneefah) Abu Mutee'a al-Balkhee."* (Kashf adh-Dhanoon (2/128)

Abu Mutee'a al-Hakam bin Abdullah al-Balkhee is criticised by the majority of the scholar of hadeeth. Ibn Ma'een, Bukhaari and Nasaa'ee declared him to be weak. (Kitaab adh-Dhu'afa Wal-Matrookeen no.654)

Concerning one hadeeth Haafidh Dhahabee said, *"This has been fabricated by Abu Mutee'a on Hamaad (bin Salamah)."* (Meezaan ul-Ei'tidaal 3/42 no.5523).

So Abu Mutee'a was a fabricator of hadeeth and from Abu Mutee'a the chain is unknown.

Another Mulla has formulated another chain for it. (refer to Majmoo'a ar-Rasaa'il al-Asharah pg.17)

In this chain many narrators (eg Nasr bin Yahyaa al-Balkhee, Alee bin Ahmad al-Faarsee, Alee bin al-Hussain al-Ghazaalee, Nasraan bin Nasr al-Khatlee and Hussain bin al-Hussain al-Kaashugraa) are unknown, not well known and of unknown trustworthiness.

The main narrator of this chain, Mulla is known so the summary is this is also fabricated and false.

Note well:
It is written in this fabricated treatise al-Fiqh al-Akbar,

"For what Allaah has mentioned in the Quraan from the mentioning of the face, hand and nafs they are his attributes

without asking how and it should not be said his hand means his Qudrah (ie power) or blessing as this falsifies the attribute, this is the saying of the Qadariyyah and the mu'tazilah rather it should be said hand is his attribute without asking how." (pg.19 with the explanation of al-Qaaree pg.36-37)

in contradiction and in opposition to this Khaleel Ahmad Saharanpooree Deobandee said,

"It is possible Istiwaa may mean conquering and hand may mean (qudrah) power and this also with us is the Haq (the truth)" (al-Muhannad pg.43, Answer Question 13,14, the ruling of praying behind an innovator pg.18)

so we find according to this book (ie Fiqh ul-Akbar) the deobandee's are upon the madhab of the mu'tazilah.